

THE NEW YORK PUBLISHERS  
10127 38

# Olive Tree



WHAT  
ARE THESE TWO  
OLIVE TREES ETC  
ZECH 4:11-14.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11.3.4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

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No. October, 1903. 10.

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

OCTOBER, 1903.

10.

## QUESTIONS OF THE HOUR.

### OUR LORD'S COMMISSION.\*

*Rev. A. I. Robb, Tak Hing Chau, South China.*

Mark xvi, 15: "And He said unto them, Go ye into all the world and preach the gospel to every creature."

These words were spoken by the world's great Commander when the world was at the greatest turning point in all her history. Christ was risen from the dead. The agony of Gethsemane and the sorrows of Calvary were past. The tomb in the garden was empty. Christ had met and conquered death and could say, "I am He that liveth and was dead, and behold I am alive forevermore." He was about to ascend to His Father and our Father, to His God and our God. By that wonderful plan of God which makes men workers together with Him, it had been arranged that His followers were to be the channels through which the Holy Spirit was to carry on Christ's work and build up His Kingdom in the world. But it was for Christ to give the orders under which they were to act. It was His to control the operations of all the forces of His Kingdom.

Now it might be expected that one who was to give orders to so great an institution as the Christian Church for all her future until the millennial dawn, would

have many commands to give and exhaustive directions to offer. But no, it is all summed up in a single command. It is this: "Go ye into all the world and preach the gospel to every creature."

The greatest command of the greatest Commander to the greatest and most powerful human organization that ever has been or will be, for the whole period of its history, is contained in a single simple sentence of fifty-two letters! It contains neither "but" nor "if." It makes allowance for neither time, place, nor condition. It excepts neither sex nor age. Unmistakable, unconditional, all-inclusive. Truly, it is the Great Commission. So great that if we fail to obey it we are without orders. There is nothing else assigned the Church for the present dispensation.

Concerning this commission I would have you notice,

I. The authority of it.

There was a time in the history of the Civil War when all the armies of the Union were placed under the command of a single man. When that was done the will of the one man became absolute. An order from him canceled all previous orders and all orders from any other source.

It is even so in the great universe of God. There is one will that is absolute. It is that of Christ. I need not speak to you of the authority of Christ. You

\* Preached at Denison, Kansas, before Mr. Robb went to China as missionary of the Reformed Presbyterian Church.

know from your Bibles that for His humiliation and suffering "God also hath highly exalted Him and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

He is made "head over all things to the Church, which is His body." "He hath ascended up, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come." The sun, the moon, the stars that move in their trackless orbits across the sky, the demons in darkness, the angels before God's throne, the lightning's flash and the wasting disease are all under His control and subject to His will, not less than were the stormy winds and heaving billows of blue Galilee. His authority is absolute, and on His absolute authority He bases this commission. In the other gospel where it is recorded, He says, "All authority hath been given unto Me in heaven and on earth. Go ye therefore," etc. (Matt. xxviii, 18, R. V.). Because I have sent you, go ye. Because I have authority to send you, because I can go before you and prepare the way, because I can shield you from the enemy of Me and Mine, because you, your work, and all things are Mine, go ye and fulfil My commission.

Shall we not recognize this authority? To be a Christian is to be subject to Christ. If Christianity means anything, it surely means this: A good Christian has no will of his own. He has no right to a will of his own. He has a right to know and do only the will of Christ. To the Christian, then, the authority of this commission is absolute. There can be nothing else to compare with or contradict it.

II. The persons to whom it is addressed.

The words were spoken to the circle of His apostles. Was it given to them alone, or intended for a commission to the whole Christian Church? Certainly the latter. It is a command utterly impossible for eleven men to carry out in a single generation. Had they traveled night and day all their lives, they could not have reached the masses of the world with the sound of their voices. They could not fulfil it. And then, the gospel was not meant for the men of that generation alone. The whole world needs it, and it was meant for the world. It was not intended that only those who stood at the fountain should deal out the life-giving waters, but in every land and every clime, wherever the stream has flowed every one who tastes of this fountain of healing is to call his brother, that he, too, may come and drink and live.

Further than this, when the Spirit was poured out at Pentecost and men received power from on high to speak the words of life to all men, was it only the apostles who received the gift? Ah, there were many there at that Sabbath prayer meeting, and upon all, both men and women, came the tongues of fire, the visible evidence of heavenly power for fulfilling this commission. The greatness of the work, the universal need in every age of the world, and the fact that the Spirit was given to many in that early age of Christianity and ever since, show that the commission is not for the few, but for every believer. This being true, it rests upon us to-day no less than it did on the apostles. It rests with personal responsibility upon every Christian to-day. We fail in much of what we might do, we lose much of what we might enjoy in the Christian life, because we do not take the commands and promises of the Bible as personal.

Every promise is personal to him who needs it, and every command is personal to him whom God means to obey it. If you had stood in the circle of the apostles the day this commission was given, you would hardly have tried to escape the fact that the Master had given you a specific work to do. You would have felt personally responsible for obeying a personal command. Is it any less personal to you to-day? If I knew your names I might call you every one by name and say to you, I have a message for you straight from the throne of God in heaven. It is this: Go ye into all the world and preach the gospel to every creature. Christian friend, I care not what your calling, your gifts or circumstances, you are under orders. They are personal to you.

III. The field included in this commission.

It is all the world and every creature in it. It seems to me that the meaning of this commission must have been lost to the Church during many a weary century. The Apostolic Church understood it, and evidently understood it to mean just what it says. Those early Christians thought this order actually meant that they were to carry this gospel into every land and tell it to every creature. They tried to do this very thing. At no time in all the Church's history has there been so great a growth for the apparent size and strength of the Church as in the first century after Christ. But by and by corruption crept into the Church, and as evil came in the missionary power went out. A thousand years of darkness followed, when the Church was bound in the chains of Roman superstition and bigotry. Then came the dawning light of the Reformation, and the world received anew the truth of life through a living faith in a living Lord. And following hard on this

came again some conception of the work the Master has given the Church to do. The Church of to-day is getting a clear conception of two things. One is of the great and needy field in the darkness and shadow of death. The other is that she is under orders to reach that field with the gospel of light and life. I believe the Church is rising to the facts the present age is bringing to her. It is cheering to hear from great Christian gatherings over all the world such mottoes as these: "Asia for Christ;" "Africa for Christ;" "The world for Christ;" "The world for Christ in this generation." But how far is it from accomplishment? It is true that to-day there is no country on the face of the earth where the herald of the Cross has not gone, that in every land the glad voice is heard proclaiming a Saviour for dying men. The people sitting in darkness see the coming of the Light. The Sun of Righteousness is rising. His light is gilding the mountain tops and ripening the grain in the valleys for the sickle of the harvest gatherer of souls. But what has actually been done? Hear that call from a little band of missionaries in India to a sister Church—"We must have five hundred more missionaries to reach the people of our field in this generation." Is that field more needy or neglected than others? No! The work is hardly begun. Scarcely more than one-fifth of the world's inhabitants to-day know of the true God and eternal life. Nineteen hundred years and the Lord's work one-fifth accomplished! Other religions no older than our own have almost as great a hold in the world. We talk of what modern Missions have accomplished. Let me not decry the work. Only let me tell you one thing by which to judge of what is yet to do. If it were arranged in the Providence of God that all who are converts to Christianity in the land of China were to die

first, at the ordinary death rate, every one of them would be gone before the sun rises on another Sabbath morning. All the teeming millions remaining would still be in the darkness that has no bright side beyond the grave. Yet the Christian world has the wealth and the learning to give the gospel to every creature in five years by simply renouncing her luxuries and vices. We need not say that nothing has been done. But we must say the great work is still to do. The field is the world, and every creature is to hear the gospel before the commission is fulfilled.

IV. The work assigned in this commission.

Preach the gospel; this is the great and only work of the Christian Church. A single statement covers it all. The gospel, the good news, the story of Jesus as the Saviour of men; this is what we are to preach; this is what the world needs. When it has this it needs nothing more. The Father in heaven who saw the fall of the race and knows the exceeding sinfulness of sin made no mistake in providing for the redemption of men. You can look out over the world and see it groaning and travailing under a burden of sin and misery and vice and shamelessness that is utterly insupportable. Men have tried every method of lifting up the lowly and ignorant tribes of the world, but there is only one thing that has power to do it, and that is the religion of Jesus Christ. Ah! there is balm in Gilead, there is a Physician there. There is a tree of life, and its leaves are for the healing of the nations. The world needs Christ, and He is its only need. It is for Him that the world reaches out its hands, and we need only tell them of Him. Recently there was laid to rest a missionary who in twenty-two years on the Island of Formosa builded sixty churches and put a trained native worker in every one, and he

trained them himself. During his last visit to the United States he said: "I would not spend five minutes trying to teach a heathen anything until I had taught him of Jesus as his Saviour. After that I would teach him all he needs to know to fit him for telling it to others." That I conceive to be the whole idea of this commission. Every creature needs the gospel of Christ. Every one who receives it should give it to others. Every Christian man, woman and child has this as his great life work assigned by Christ Himself. Preach the gospel. It does not mean that every one is to stand in the pulpit and preach, but it does mean that the one great overmastering purpose of every Christian life should be to carry the gospel to others.

And it is proper for every one to ask himself, Is that my great purpose? Am I carrying on my work and investing my life with the fulfilment of this commission for its great purpose? What right, I ask it in the name of Christ, what right has any man to get rich? To lay up great stores for himself or his children while the great world lies in darkness? What right has any one to seek his own comfort or his own pleasures while the Master's work is undone? What right has any Christian to live for himself or work for himself under the terms of Christ's commission? I tell you that self-surrender and self-sacrifice are written at the very gateway of Christianity. Christ claims all you are and have for Himself; and when He gave this great commission He meant that you, your time, your energies, your money, your sons and daughters, all you are and all you have are to be directed to the spread of the gospel. And only when the Christian world learns the lesson of self-sacrifice will the heathen world learn of Christ.

O! if we had but the holy fire of conse-

eration that blazed in the heart of Dr. Duff! When he came home to Scotland after his life work in India, a great meeting was held in Edinburgh to hear him present the claims of India. For over two hours the old man held them by his eloquence. Then he fainted and was carried from the hall. When he came to, he told them to carry him back, for he must finish his speech. They told him he would kill himself if he did. He said: "I shall die if I do not." They carried him back. The great audience arose, many in tears. Here is what he said: "Fathers of Scotland, have you any more sons for India? I have spent my life there and my life is gone, but if there are no young men to go, I will go back myself and lay my bones there, that the people may know there is one man in Christian Britain that is ready to die for India." Had the Christian world but a spirit like that, how soon would the giant tribes and walled cities of darkness and superstition disappear and the world become the promised land of the kingdom.

But not only does the commission say to preach the gospel, it says, "Go preach." What does that mean? It means that the gospel is to be carried to those in need. The Church is not a dispensary alone, where those in need may come and get help. It is that, but it is far more. It is to carry the help to those who are in need. This may mean that you are to tell the old, old story to your next door neighbor. It may mean that you shall tell the nations of the claims of their King. It may mean that you shall go or send some one to the lands of darkness where the shadow of death hangs black with no light on the other side. The field is the world. The place where each shall work and what part he shall do must depend upon his circumstances and qualifications. The rule should be this: Every one should seek

the highest place for which he is qualified. And the highest place is the one that calls for the greatest self-surrender, and gives the greatest opportunity for service. And this brings up the question of the claims of the different fields. I have in my mind a picture of a great river, with swift and turbid current. I see in that river myriads of people who are struggling with the waves, and one by one they give up the struggle and go down. On the banks of the river I see another great company, smaller indeed, who are in need of food and clothing. Yet such provision has been made that they can care for themselves and each other, if they will. I see a third company, an army of helpers. And the question is whether they ought to stay and care for those on shore or go to save those in the flood. The rescue work is hard and dangerous. It calls for great effort. It offers no opportunity for leisure and pleasure seeking. It is discouraging and wearisome and hard. If there were an actual case of this kind; if the river were before you and you saw men dying, you would say it was criminal for anyone who could be of use to hesitate a moment. Christian friends, that river is the heathen world. Those on shore are those living in Christian lands with opportunity to know. Will you halt between the claims of those who die without a chance to live and those who may live if they will? In the name of Christ's great love, let us give men a chance to live. O! it is a sad, sad cry that comes to us from the dark places of the earth. A cry of need and misery and hopelessness. It comes to us to-day, and if the golden rule be true, suppose that your dear ones were in the darkness, would you be satisfied with what the Christian world is now doing for their help? Would you be satisfied with what you are doing to-day?

In the language of the poet,

Is it nothing to you, O ye Christians,  
That millions of beings to-day  
In the heathen darkness of China  
Are rapidly passing away?  
They have never heard the story  
Of the loving Lord who saves,  
And fourteen hundred every hour  
Sink into Christless graves.

Is it nothing to you, O ye Christians,  
That in India's far away land  
There are millions of people pleading  
For the touch of a Saviour's hand?  
They are groping and trying to find Him,  
And though He is willing to save,  
Eight hundred precious souls each hour  
Sink into a Christless grave.

Is it nothing to you, O ye Christians,  
That Africa walks in night?  
That Christians at home deny them  
The blessed gospel light?  
The cry goes up this morning  
From a heart-broken race of slaves.  
And seven hundred every hour  
Sink into Christless graves.

Is it nothing to you, O ye Christians?

Will ye pass by and say,  
"It is nothing, we cannot save them?"  
You can give or go or pray.  
You can save your souls from blood guiltiness,  
For in lands you have never trod  
The heathen are dying every day,  
And dying without God.

Is it nothing to you, O ye Christians?  
Dare ye say ye have naught to do?  
All over the world they wait for the light,  
And is it nothing to you?

#### CONCLUSION.

I. Remember that this is Christ's assignment of work to you.

II. Remember that wherever it touches you it will call for self-sacrifice.

III. Remember that Christ's plan includes you and the heathen world waits for you and your effort.

IV. Remember that in this work whatever you give to God He will pay you back in coin more precious than rubies and in measure a hundred fold.

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A story has recently been told of an English official from Peking, who was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese Empire. In reply, the official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Then, laying the book upon the table, he put his hand upon it and said: "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."—*Selected*.

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"All friends of Christianity in India must rejoice at the appointment of Sir Andrew Fraser as lieutenant-governor of Bengal. He has been known throughout his service as a consistent confessor of his religion, living his official life keenly, hard-working in all posts of the service in which he has been employed, and combining in an exemplary manner the characters of a hard-headed, practical administrator, and a humble-minded, outspoken Christian. The advancement of such an officer does credit to the impartiality of the Viceroy."—*Christian Intelligencer*.



## NEWS OF THE CHURCHES.

## ABROAD.

LATAKIA, SYRIA.—A letter from Miss Edgar, dated July 15, contains the following items:

It is a long time since I have written you, but it is also a good while since I have had anything to write that would be of general interest. We closed our schools in Latakia on July 2. The last weeks are always busy weeks to us and full of excitement to the boys and girls. Examinations are the great events of the year, and even more so the closing day exercises. The pupils always do well in memorizing, but do not always appear to understand very clearly the meaning even of what they have thoroughly committed to memory. Nine boys finished the Shorter Catechism with proofs, and repeated it from beginning to end; one of them without a single mistake, and two others with only two very slight mistakes. None of these three boys are more than twelve years old. Two girls and one boy finished the prescribed course of studies, and were given certificates. In a few days all had scattered to their homes. A number of the boys asked for Psalm books to take home with them, so that they could sing together. Our books have been very scarce lately, but we hope by the time school opens that the new ones will be ready, and they will be of a size and price that will be suitable for all.

Some other matters give the missionaries cause for much thought and counsel. Wages and positions of teachers for the following year are arranged at this time, and especially places assigned to those who are going to work during the summer months. Our four teachers in the boys' school were all assigned work in the vil-

lages for the summer; Najeeb Haddad to Gunaimia, Antonius Asaad to Inkzik, Gebra Gurgi to Souda, and Antonius Khoori to Bizzak, and Philip Atulla, who teaches in the girls' school, to Kessab, to teach Mr. Dodds. All have scattered to their places by this time, and this leaves a very small number to attend the services in Latakia.

Although I have dated my letter from Latakia, I am writing in Tartoos. Teacher Gebra Gurgi brought his wife down to visit at her father's during the vacation and I came with them. I expect to stay till near the end of the month and visit the schools at Melkah, Souda, and Bizzak before returning to Latakia.

Hanna Samaan, who was sent as teacher to Melkah in May received quite a welcome. The people there have evinced a great desire for instruction, and are greatly pleased at having a teacher who is likely to stay with them for some time.

We are having the usual very hot summer weather, but it has been for the most part somewhat tempered by a good breeze from the sea. There is great fear among the people of the cholera which is visiting some parts of Syria, and rumors of quarantine and cordons reach us from all directions. At the same time but little effort is made to do away with the filth that is so much the cause of its spreading.

ALEXANDRETTA, SYRIA.—REV. S. H. Kennedy, representative of the Reformed Presbyterian Church in Ireland, says, among other things, in his Report of the work in this new field:

There are eight applicants on probation for Church fellowship—four men and four women; and one certificate of membership has been offered. Besides these

there are three members of the Antioch Congregation residing here at present. The Sabbath collections for the three months during which services have been held amount to 126.30 piastres, or about 18s. sterling.

The British and Foreign Bible Society, according to their usual generosity, have kindly given us a grant of fifty copies of Arabic Bibles for use in our services.

Since beginning here, our way has opened up marvelously; the good hand of the Lord has been with us, and we have been highly favored. He has graciously heard the prayers of the Church on our behalf and on behalf of His work at Alexandretta.

ANTIOCH, SYRIA.—The Report of Dr. Martin, representative of the Reformed Presbyterian Church in Ireland, for the year ended March 31, 1903, is most encouraging.

The work of preaching the gospel I was enabled regularly to prosecute throughout the year, with only this exception, that during six weeks in the autumn, while voyaging and traveling, my opportunities of preaching and teaching, though not infrequent, were informal, among fellow-voyagers, Jews, and Gentiles of various sects. \* \* \*

The accustomed mid-week services—generally on Thursdays—were conducted by me, including open-air preachings in the streets of Antioch and in pagan villages. \* \* \*

At Idlib I preached on four Sabbaths and on at least four week days—namely, about sixteen discourses; and in Aleppo on five Sabbaths and some seven week days, or about twenty sermons. \* \* \*

For the English Presbyterian Mission at Aleppo I preached on some nine occasions, and took charge of young men's class therein on two evenings.

An introductory exercise of catechising the congregation generally preceded the afternoon discourse on Sabbaths. My Tuesday evening class in Antioch for the study of the Reformed Presbyterian standards and of the martyr history of the early Christian centuries I met on sixteen evenings. In Idlib I held some eighteen meetings for the study of the "Confession of Faith," overtaking twenty-three chapters. In Aleppo, at nine similar meetings, eleven chapters of the "Confession" were studied.

For letters written to native friends at a distance I have in repeated instances received very warm thanks. For example, to a young man in Beirut who during my visit there was nearly despaired of in typhoid fever, and whom, as desired by his parents, I had visited and prayed with, I wrote, after his recovery, a special letter; and his father writes begging that I will try to find time to write his son again, and at intervals, as they so valued my letter, which had profited not only their son himself, but also his companions.

Numerous friends in the city of Aleppo—seventy miles east of Antioch, with estimated population 130,000—through a deputation whom they sent, pressed me to make my visits to Aleppo longer or more frequent. And from Beirut—population, say 110,000—the commercial capital of southern Syria, a communication has lately reached me urging that I make occasional regular visits to that city as I do to Aleppo, and adding that a considerable number of people there are very desirous of again hearing me preach and of receiving instruction from me. \* \* \*

Our late Communion season at Antioch was one of exceeding interest, and the attention given by a full house was very marked. One of our brethren, in the week following, said to me, "I never before saw a large audience listen like that."

And another observed, "You saw that house full of strangers. They are all of them detached in feeling from their own sects, and inclining toward the gospel."

\* \* \*

The Lord's Supper was administered by me on four occasions—twice in Antioch, once in Idlib, and once in Aleppo.

Days of Thanksgiving and of Humiliation and Fasting were observed. The special pastoral visitation of all our members was accomplished, besides my sick visits; and several opportunities were found by me for Scripture reading and exposition and devotional exercises in the families of members of the Greek and other churches, which the people generally received with cordial appreciation and gratitude.

In the Sabbath-school I have given, as usual, a general lesson to the assembled classes before conducting the concluding exercises. In the daily schools in Antioch I have, when in town, given from two to four Bible lessons a week in the higher classes; some simple religious instruction frequently in the junior classes; have examined in Psalms, Brown's Catechism, Westminster Shorter Catechism, and in my "Selected Texts;" and at times in most weeks examined also in secular branches. Special annual examinations have been held in all the schools. \* \* \*

The pupils in our Mission Schools in Antioch number three hundred, and those in our Idlib school thirty or thirty-five. I feel these schools to be a great responsibility, but also a very precious opportunity.

In connection with my medical practice I have taken frequent opportunities of teaching the gospel and of reading the Scriptures to patients, and of praying with them. \* \* \*

The admissions to membership were three—two at Antioch and one at Idlib.

Of the applicants for membership, those who, after satisfactory preliminary examination, were entered as recognized applicants on probation were eight—namely, three at Idlib and five at Antioch.

The colporteur and the Bible woman have prosecuted their important and difficult labors as usual, and they have furnished very interesting reports. \* \* \*

The British and Foreign Bible Society favored our Mission with the usual annual grant in aid of our colportage, and continues to us the accustomed liberal discount upon books, together with free freight. In mentioning that great and worthy society, our helper throughout all these years, to whose agents and committee I have repeatedly conveyed the thanks of our Reformed Presbyterian Synods, I would express the deep interest I feel in its centenary celebrations.

I conclude, sensible of much shortcoming and resolved to press toward better attainments; entreating the home churches to continue in prayer for divine blessing upon the Mission work in these lands, once glorious, but now of a long time in darkness and desolation through Antichrist; and with very thankful acknowledgment that "Hitherto hath the Lord helped us."

MERSINA, ASIA MINOR.—In a private letter from Rev. R. J. Dodds, written July 22, are an item or two that may be given to the churches:

I have had plenty to do in Guzne. I have preached twice every Sabbath to a congregation of from forty-five to sixty.

The evangelist reports great opportunities in Adana now of reading and praying with many sick people; also unusual opportunities of preaching to the Fellahin.

---

Writing August 12, Rev. R. J. Dodds says, among other things:

Dr. Balph and his wife are with us in Guzneh. I was anxious for them to spend a month or two with us, as I thought he was in need of rest. With urging I barely got him away from the leeks and onions of Latakia before the quarantine stopped all travel between the two ports. He came here in a badly run-down condition, and fell almost immediately into a fever which has greatly reduced his strength and energy, but I am happy to report that through the use of remedies the fever has been cut off and he is slowly mending.

Through the kindness of the L. M. Society of Wilksburg, Pa., we are to have a summer house in the mountains at Guzneh. I cannot give full and definite information, but the house is an assured fact, and it will be a delightful summer home. This year we are not occupying it; first, because it was difficult to get a mason to undertake the repairs in time, and it was found impossible to have it ready in time. Second, because my estimate—rather the estimate of others employed by me—was too modest to cover the expense of necessary repairs, and we thought best to rent it to help pay the bill of repairs. It has eight rooms, a pantry, a closet, and nice cupboards, a bath-room, two porches, cement floors on the ground and board floors on the second story. It has also a little field connected with it. It is roofed with Marseilles tiles. We are certainly very much under obligation, and, I trust, not unthankful.

CYPRUS.—Rev. Walter McCarroll, missionary-elect to Cyprus, and family, arrived at San Francisco, Cal., by steamship Sierra from Australia, Monday, August 17, 1903, after a favorable voyage and in good health. After a necessarily hurried visit to friends in the United States they will proceed to the island where some one

is urgently needed to superintend the work. There is no time for long furloughs.

CHINA.—At the close of a business communication, written July 13, Rev. A. I. Robb has a paragraph of general interest:

After many months the building is at last under way, and I think will be ready to occupy by the first of the year. The school building will follow as fast as the brick can be laid, so I hope it will not be far behind.

We had a good laugh at one of our neighbors the other day. The old tree near us, which the neighborhood people worship, is dying, and there is a good deal of dry wood about it. The Chinese are afraid to burn this, but one of the neighbors asked us if we would buy some of it. The cook, a Christian, said we would. When the man appeared with the wood the cook began to laugh very loudly, and said: "Here comes a man with an idol to sell." The man said, No, it was only wood, but he was plainly somewhat disturbed, and the cook laughed harder than ever, and said we called it wood but that they had worshipped it and now wanted to sell it. He could not sell it in town, for no heathen would dare to buy it. He was willing to sell it at half price to us for that reason. He was badly put to and confused. The pleasing thing about it was to see the cook so ready to take the aggressive against the idols when opportunity came.

We are all pretty well and so far the summer has not been oppressive. There has been some high water, but not to do much damage, though we did see it flood our neighbors' rice fields one morning in about an hour, destroying their season's work. It was not general, and the losers were very philosophical about it. Will

write you again if we find anything more definite to say.

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Alongside of the "good laugh" of our missionaries at Tak Hing Chau, place the following causes for Christian laughter in other parts of China:

"Two things have greatly impressed me," says the Rev. D. S. Murray, of Ts'ang Chow, in a letter to the London Society under date of June 11, "in the course of a tour round the district which I have just completed—the evident signs of decay in the popular belief in Buddhism, and the large numbers of women who eagerly listen to the preaching of the gospel. Since 1900 several temples have been pulled down by the people themselves, and the material has been taken to build their own houses. The priests are without occupation, and some of them have forsaken Buddhism and seek after 'another way.' One temple has been given over to us by the people, and large numbers of hearers now listen to the story of the gospel within its walls."

"A Wesleyan missionary told me the other day," writes the Rev. Charles Robertson, of Hankow, "of a good work which had sprung up in a village near his home through a man who had been baptized some years ago in Hankow. He came to our hospital for treatment, and while here heard the gospel, and was baptized before returning home. When he went back he carried the good news to his friends and neighbors, with the result that he and many others, whom he had led into the light, have been admitted as members of the Wesleyan Church. Thus 'one soweth and another reapeth.'"

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The new post office at Tak Hing Chau has seen fit to forward to the United States two or three letters that were de-

posited there for OLIVE TREES in July. Extracts from these letters will be read with profound gratitude to God.

Besides the touching story that Dr. J. Maude George tells of another inquirer, which appears among the Monographs of this issue under the title "More First-fruits," there are other items of interest:

It seems to us from the reports of last Synod that our Church is beginning to awaken to her responsibilities and privileges, and such reports from home lead us to a more careful scrutiny of our lives here. If we mean to enlarge our missionary expenditures, we must lay a firm basis by cultivating a careful economy in expenditures upon ourselves.

We are awaiting with eagerness further word in regard to the appointment of the Drs. McBurney. It will be a great joy to us all if they are sent to China. It may seem to some that it will mean an overdoing of the medical work at the expense of other more important work, but I do not think it need be so at all. When a doctor is alone in the field he is apt to be so overcrowded with medical work as to make it well-nigh impossible to do the real work for which the medical work has simply prepared the way. A number of doctors working together, I think, should not proportionately increase the medical service, but should have their work and time so divided as to allow each to follow all the medical work done by him with evangelistic effort. \* \* \*

God has graciously heard the prayers for the health of Mrs. Robb and baby George Mackay. Both are in excellent health now.

Dr. Wright has gone to Kwong Sai to help in the distribution of four hundred tons of rice, the second installment of help from the American people through the *Christian Herald*. Dr. Todd, of Canton, who has been engaged in the relief

work, stopped with us over Sabbath on his return. He said he would not soon forget the first day there. He helped two other Americans in the distribution of rice to ten thousand people that day. They had native helpers also.

God is opening the way for the gospel. We must enter in promptly. I'm glad I'm here and have a start on this language. I advise the rest to hurry. The opportunity of a lifetime—no, of an eternity—awaits those who come to China. My message to each Covenanter is, "Don't miss it, if it's yours. Go, send, or pray, or all together, and have a part in it, for soon it will be too late."

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Rev. J. K. Robb also wrote about the same date, and we give our readers a few sentences from his letter:

We have been getting news from the late meeting of Synod, and it is certainly good and encouraging. There must surely be a great awakening among the people of the Church, when such a spirit is shown as that manifested by the offers that are coming from different quarters to support missionaries in the field, and also to pay the expenses of native teachers and scholars. Just a few days ago I had a letter from Mr. Miller, containing a remittance, and also a statement as to how the money was to be used. It was all for native teachers or scholars. The mail of to-day brought a contribution from the College Hill Junior Society, to be used as we deem best. Surely we have nothing but thanksgiving for God's goodness to us. And to make our cup fairly overflow, comes the news that the Drs. McBurney have been elected to China. Of course we knew that their election to this field was conditioned on what reply my brother made in his letter to you. But as we know what he said, it practically settles the matter. And the fact that their coming

out does not put the Board under any additional financial obligation is a feature not to be overlooked in our thanksgiving. Well, there is no danger of getting too many workers out here, if they are the right kind. We have a large amount of country, and a vast multitude of souls that other Missions are leaving for us. There is no lack of suitable locations for Mission Stations. The people are friendly to a wonderful degree, and altogether it does seem that a better opportunity could not be wished for. \* \* \*

I confess that I was somewhat disappointed that nothing was done at Synod toward filling the vacancies in the Syrian field. I sometimes think that we are a little selfish in our rejoicing over the appointment of more workers to this field, when the need is so much greater where there are so many vacant places. However, I suppose it is a case of doing what one can. Our Church cannot afford to lose two girls like the Drs. McBurney. And since they cannot go to Syria, it is the part of wisdom to send them where they will be permitted to go. I am glad that Mr. McCarroll is going to Cyprus. He and his wife will do good work there. They are full of missionary zeal. \* \* \*

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A letter from Rev. A. I. Robb, intended for the Board, contains two paragraphs that may be given to the press:

\* \* \* Above us within thirty miles are two cities with pawn-shops, and a pawnshop usually means a supporting population of about eight or ten thousand. One of these is To Sing, and the foreign steamers stop there. It does as much business as Tak Hing, though there are not so many people. The other city is Fung Chun, a walled city, and about five miles above it is the mouth of a river that comes far from the north in the mountains and timber country, and as it lies in Kwong Tung

province seems to be accorded to us. I have letters from missionaries in Kwong Sai that plainly indicated they consider it our field. East of us on the river are Ut Sing and Luk To and Luk Po, all good sized centers, and no work in any of them, and all between us and Shiu Hing, where the nearest work is done. \* \* \*

I am not asking for any more preachers, though the needs of the field would justify a very loud call, but I do think it would be fine if some man with a taste for teaching were sent out to take

port, why we can easily find them a joyous work that will last them a lifetime and pay ever increasing dividends. \* \* \*

Drs. Kate and Jean McBurney, who were appointed medical missionaries of the Reformed Presbyterian Church to China, June 23, 1903, expect to sail from Vancouver by the steamship Empress of Japan on Monday, Nov. 2. A large and successful meeting was held in the Allegheny Church, Thursday, Sept. 10, to bid them farewell, and the following week



KATE McBURNEY, M. D., O. D.



JEAN McBURNEY, M. D.

the school work in Tak Hing, leaving either my brother or myself to go to Fung Chun or other city with the McBurneys. I am not an enthusiast on education for heathen students, though I do not oppose it, but I am an enthusiast on the training of Christian young men and women and the children of Christian parents. We have some such now and expect more, so I only say that if there come to you more missionaries ready to come to China and there are congregations or presbyteries ready to furnish their sup-

they started on their journey across the continent, intending to visit friends and relatives on the way to the Pacific. These devoted sisters educated themselves with a view to missionary work in the foreign field, and go forth full of the missionary spirit. Skilful physicians and thoroughly consecrated Christian women, they will be accompanied by the good wishes of the whole Church and earnest prayers that they may be blessed and used of the Redeemer for the enlightenment and conversion of many souls in China.

AFRICA. — The *Foreign Missionary Tidings* gives the following account of the return of Lewanika, the Barotsi King, from a recent visit to England:

Lewanika, a little nervous, rose, ascended the platform, and with a strong voice said that he was bound, before the nation, to thank the missionaries publicly for all the good which they have done and are still doing in his country. "I have," said he, among other things, "two words to say. Here is the first: *Praise God, bless Him*. You rejoice to see me returned, and you say, without doubt, that if my voyage has succeeded, thanks are due to the colonel who attended me, and to your aged missionary who prepared my way. That is true, very true; but, above all, it is God, yea, it is He who has guided me, who has guarded me, who has raised me up these friends, and who brings me back into the midst of you. I say, then: Bless God!

"For the second word, I say: *The gospel, it is all*. We have seen many things, one more marvelous than another; we cannot say anything of them here. But one thing, as to which I cannot be silent, is that everywhere I found the Word of God. In the Parliament it is the gospel which makes the laws; in society it is the gospel which inspires a beneficence which we here have never even imagined; it is the gospel which renders the people intelligent by their schools, and which gives to the nations security and happiness. The missionaries told me so—to-day I have seen it. Barotsi, let us come out of our darkness, of our former heathenism! Come to listen to the instruction of my missionaries, come on the Sabbath; send your children to the school in order that we also may be men."

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*The Missionary Herald* for September publishes an extract from a letter recently

received from Dr. E. E. Strong, one of the American Board's Deputations to South Africa, in which he relates an incident that shows the difficulties with which the native Christians have to contend and their noble bearing in very trying circumstances:

While waiting this morning at Umzumbe for the hour of meeting, a man came to the house who wished to see the Deputation. He was the native preacher at Ixopo, forty miles from Umzumbe, having walked all that distance to tell his story and get relief for his congregation. His story reveals a condition of affairs which ought not to exist, and for which a remedy must be sought.

The Natal Government places many restrictions upon the preaching of the gospel. It requires that all preaching places and schools, though conducted by natives, shall be under the supervision of some organization, missionary or otherwise, maintained by whites. The Ethiopian movement has probably helped to make the enforcement of this rule more vigorous. This congregation at Ixopo was gathered by a native, and is altogether self-originating and self-supporting. It has built its own chapel and schoolhouse. It embraces twenty-seven baptized adults, and it is favored by the heathen chief of the district. They employ as a teacher for the forty-seven scholars a girl who came from the school of Umzumbe, paying her themselves, and they also agree to pay forty dollars a year for their pastor, who receives besides sixty dollars a year from the Native Home Missionary Society. But this vigorous and most promising congregation is now in sore trouble, not for want of teacher, or preacher, or for means to support them, but because they are forbidden to live and carry on their work unless they are under missionary supervision. This they would willingly



accept, and our Zulu Mission would as gladly undertake it, were the force adequate to add this to the great number of other places which are nearer at hand. But there is no resident male missionary at Umzumbe, and the forty miles to Ixopo require three or four days' travel going and returning. The place has been visited three or four times by missionaries, but because it has not come under supervision, involving quarterly visitation, a first and now a new and second message has come from the office of the Secretary of Native Affairs that the chapel must be burned and the congregation scattered. And so this native preacher, a graduate of the Amanzimtote Seminary, came with his plea that something be done by the Mission and the Deputation to save the place from destruction which is holy to the church.

The incident is most pathetic. It reveals the Christian devotion and enterprise of the Zulus, for this case is by no means a solitary one where they have pushed out, wholly by themselves, to carry the gospel to the unevangelized. It reveals also the disabilities under which they labor from the suspicions and distrust of the white people who govern them. It is needless to add that the case of this Ixopo people will not be neglected by the Mission or the Deputation, and that the Government will be appealed to.

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At the last meeting of the Synod of the Reformed Presbyterian Church in Ireland, Rev. Wm. Russell, Convener of the South African Mission Committee, presented a very earnest appeal for a pioneer missionary. Read the closing paragraph: It is to the students, the licentiates, and the younger ministers of the Church that the committee wishes, through and with

the sanction of Synod, to direct its voice. For the students and licentiates the lot is not yet cast; the field is not yet chosen in which each of you will labor. Ere any of you put aside the claims of the heathen field we most earnestly beseech you, for your own sakes, to carefully consider the dire need of the multitudes that are perishing in ignorance. It is to proclaim Christ in all His fulness as the Saviour of the outcast that we would send you to South Africa. We believe that there is before you there a service in which you will find greater joy and a nobler reward than you may expect in the Church's employment at home. We need some of you in the regions beyond. We are a crippled, circumscribed, and inefficient Church if we have not extending Missions abroad. In proportion to the vigor and extent of our work in the foreign field will be the measure of our success and our spiritual life at home. Give ear to the Church's call. Her hope is with you; her desire is toward you. You aspire to the service of Christ. Christ speaks to you through His Church; and when Christ says, "Follow thou Me," it is at our peril that we hesitate. When Christ says, "Lo, I am with you," it is for our safety to go forward where He leads us.

We plead with you, the Synod pleads with you, the Church pleads with you, that you will go forth to tell to the perishing the way of salvation. As you would draw near to the throne of a prayer-hearing God, as you would put your trust in the all-prevailing intercession of the ascended Redeemer, we beseech you in the name of the Church, in the name of the perishing, and in the name of our exalted Lord, to hear our prayer to come forward, and to lay yourselves as living sacrifices on the altar of this service.

The increase of our working force in the foreign fields calls for a corresponding increase in our contributions.

AT HOME.

ALLEGHENY, PA.—The following items are from the Central Board :

*Financial Statement—*

	On hand July 1, 1903.	Receipts.	Expenditures.	On hand Aug. 1, 1903.
Domestic Mission.....	\$2,753.92	\$76.63	\$1,890.98	\$939.57
Southern Mission.....	2,321.10	137.46	201.66	2,256.90
Chinese Mission.....	854.17	—	10.00	844.17
Indian Mission.....	1,193.60	97.73	528.44	762.89
Jewish Mission.....	704.16	71.55	200.00	575.71
Sustentation.....	95.89	25.00	—	120.89

Mr. Reed met with the Board at its meeting August 19, and gave an account of the work in Selma. Mr. Wilmer M. Bottoms has accepted the position of Superintendent of the Boys' Industrial Department, and expects to take charge when the school opens. \$1,602.60 have been subscribed for the building to be erected. A man will be sent from the North to superintend the erection. Miss Jamison, matron, and Miss May Beattie, teacher, resigned their positions, the presence of each being required at home.

The Sabbath work in the Indian Mission is carried on among both the Indians and whites as usual. Prof. Coleman takes the place of Mr. McMillan, who is away on his vacation. At the gathering of the Indians at Ft. Sill to receive the allowance coming to them from the Government, a number of friends from the Mission were in attendanc. Their presence was decidedly helpful. The Indians were the better able to resist the temptation to squander their money. Meetings were held during the gathering and well attended. Miss Mary McFarland, who is visiting at the Mission, was appointed to take temporary charge of one of the rooms. Arrangements are being made to relieve Mrs. Carithers of some of the work that has been performed by her.

A subscription paper amounting to \$105, and signed by eighteen Chincse,

was forwarded to the Board. The matter as to a superintendent was referred by Synod to it. After a careful consideration of the whole subject, it was resolved to make an appointment to continue from the first of October till the meeting of Synod. By that time it will be seen whether the prospects of forming the nucleus of a congregation are sufficiently encouraging to justify a continuance of its work. Rev. P. J. McDonald was elected Superintendent.

Two hundred dollars were appropriated to the Jewish Mission.

J. W. SPROULL.

WARREN, O.—Rev. S. J. Crowe, D.D., Secretary of the American Sabbath Union, reports good attendance at recent meetings in Warren. *The Mail* speaks of his having "given two excellent addresses on the Sabbath observance question," in the morning at the Evangelical Church and in the evening at the First Methodist Episcopal Church.

"Law comes from God; is at the foundation of the universe and State. Law is given in love; not to harm, but to direct and protect. The law of the Sabbath must be observed if the individual is to live out his days and the nation to continue to advance. Because God says, 'Remember the Sabbath day to keep it holy,' ought to be sufficient. His

laws, if disobeyed, are followed by just punishment. The saloon, Sunday newspaper, the love of money and of pleasure are destroying our Sabbath of to-day." Dr. Crowe labors on with untiring zeal, confident that the Lord of the Sabbath is able to protect the Sabbath against all its

enemies, and that in the end a transcendent victory is sure to be won.

WEST HEBRON, N. Y.—The New York Presbytery will meet in the Reformed Presbyterian Church, West Hebron, Tuesday, Oct. 20, 1903, at 11 A. M.

Having no church where we could gather the people together, we had to make a church of sealskins. Common sealskins are found in those regions, and the kind people gave us about forty large skins. These we spread on a rough frame of wood, and when erected this formed our little Arctic church in Baffin's Land. Night after night we gathered the people together in our primitive building to hear the Word of God, and they came and listened most attentively to the tidings we had to proclaim. I also found a magic lantern of the greatest possible use in teaching these poor creatures, for they had very little idea of such objects as a tree, or sheep, or cow, so we tried by means of these lantern services to give them some idea of our own home life and surroundings. We also found the lantern of the greatest benefit in giving them a graphic view of our Lord's life. At length our little church was actually eaten up by dogs. It happened in this way: One particularly trying winter the poor Eskimo could not go out on the frozen sea to capture seals, and the dogs were almost starved to death; so one stormy night a great crowd of them climbed onto the roof of the church, and after they had made a few rents in it they literally tore off the skins and devoured the whole of the edifice. I am thankful to say that kind friends at home enabled us to erect more substantial buildings, and we have now at Blacklead Island a good house and a decent church.

The Eskimo have a religion of their own. The principal point of their religion is that they have no belief in one great Supreme Being; they rather believe in a plurality of gods or spirits.

The Eskimo of Davis Straits, Hudson's Straits, Southampton Island, Chesterfield Inlet, Repulse Bay, and all along the Arctic coast line are surely those for whom Christ died, and there can be no doubt in the heart of any true child of God that we ought to use means for their evangelization. I started for home last September, and the Lord did not send me away comfortless. Several of the poor creatures who know and love the Lord thank God for this Mission and for His kindness and love in sending them the gospel. One man, when I told him I was going home in the ship, cried out, "Pray divide yourself in two, leaving half with us and half with those in the white man's land." Several asked me if I would come back again next year, but I told them I could not order my own goings—*Rev. E. J. Peck in "Eight Years in Baffin's Land."*

If any one here is troubled with doubts about prayer, those two simple words, "Our Father," if he can once really believe them in their full richness and depth, will make the doubts vanish in a moment, and prayer seem the most natural and reasonable of all acts.—*Kingsley.*

## MONOGRAPHS.

### MORE FIRSTFRUITS.

We are rejoicing just now over the confession of one of Dr. Wright's patients who has been coming for a long time. He is a young soldier who came with a badly infected wound of the hand which, under native treatment, would probably have ended in taking his life by blood poisoning. Dr. Wright had him come twice a day for awhile and once a day since. On Sabbath he was always invited to come to the service and have his hand treated afterward, and he frequently had some of his comrades with him. The doctor had also given him the Gospel of Mark to read.

In the doctor's absence I have been treating him. Last Sabbath Mr. Robb preached on the Prodigal Son, and the audience gave marked attention. He emphasized the fact that they need not wait, but that if they would to-day purpose in their hearts to serve the true God and put away idols they could be sure that God was ready to-day to receive them. Afterward, as I dressed the man's hand, I talked to him, and found him apparently quite ready to believe and with a very good conception of the gospel truth. He said, in answer to questions, that he would like to come to Christ to-day, to take Christ as his Lord and to become His servant. He not only assented to what I said, but would add to it. Some of his voluntary remarks that I remember were: "Jesus will forgive all my sins. He will help me. I must observe His commandments, and must not do evil." When he had said clearly that he believed, I said to him: "You must also confess Christ before men," and added: "Some will laugh at you but that is of no importance, for

Christ said, 'He that confesseth Me before men him will I also confess before My Father.'" He agreed to do it. I said: "You must pray to Him every day." He said: "Come here and worship Him, do you mean?" "Oh, no," I said. "You know God is everywhere. Pray to Him just where you are—talk to Him just as you talk to me and He will hear you. Even a prayer in your heart, without speaking it out, He will hear." I then suggested that he pray now. He asked again: "How?" and I said, "Just as you have talked to me." As he hesitated I asked if I should pray it for him, would he be glad? His face lit up and he said. "Very glad." So I prayed, and then I said: "Now, it would be good if you would pray yourself." He then closed his eyes and made an earnest prayer. I need not tell you that my heart was very glad. How can we dare to speak of sacrifices when we are called to such privileges! One of his petitions which impressed me was for help to talk the Jesus talk. I had told him that Jesus had commanded all who believed on Him to tell of Him to others and he evidently had that in mind. He has not been coming here long enough to have witnessed baptism or the Lord's Supper. I spoke of these, but being still so very deficient in my use of the language, told him he had better go to Mr. Robb and ask him to explain them. I did this partially as a test of his sincerity, for the Chinese are very much given to assenting to all you say without having any intention of acting upon it. I asked of his Bible reading, and he said there were many words new to him which he could not read. He did not understand it very well. So I invited him to come to the evening worship. There they read

alternately, and several poor readers have learned to read well. Besides, they have the benefit of Mr. Robb's explanation of the chapter and his prayer—both are most inspiring. He said he feared he could not get off every evening, but that he would come if he could. He said, "I cannot come to-night, but I will come to-morrow." He did not come for the dressing of his hand in the early afternoon as usual the next day, and I wondered if he meant to give it all up, but his plan was a very good one. He came early to the service and had his hand dressed first. I said to him: "Did you confess Christ to-day before men?" He said: "Yes, I confessed. Some said good, and some said not good." When he saw Mr. Robb he asked to be baptized, and said: "You will have to teach me about baptism, I do not understand that." The cook who joined at last Communion and the coolie who wishes to join at the next one began at once to explain to him and to help him.

The converts are delighting us with their evident growth in grace. The cook is very anxious for a native preacher to preach the gospel in the heart of the city. Mr. Robb will write you, or probably has written something of this man's development. This is just Tuesday, and it was Sabbath that the soldier made his confession, so you see he is not yet a tried inquirer, but I believe he is sincere. The first day he came to the service I was impressed by the fact that two of the workers were led to put in their prayers the petition that all who came that day should be saved. The Spirit who inspired those prayers knows what is the will of the Father, and so I think we may have faith to believe that God will save this man, and through him his comrades who were with him.

J. MAUDE GEORGE.

*Tak Hing Chau.*

## CHRISTIANITY THE HOPE OF CHINA.

"Coming events cast their shadow before." In a letter written to the *Chronicle* of the London Missionary Society, Rev. J. Maegowan, of Amoy, reports the answers of a young man of twenty at his B. A. examination, which promise well for the future. "The young fellow," he says, "who has so early distinguished himself, is an earnest Christian. Last year he was chosen by his own church in Chiang Chiu to be their delegate to a Y. M. C. A. convention in Nanking, more than a thousand miles away.

"In his examination for his degree he showed such originality of thought as well as scholarship that he stood among the first of those that satisfied the examiners. Before taking his final he had to pass several very stiff examinations, where only men of mark and ability could stand the test. In the first the examiner gave out as his subject one of the sayings of Confucius: 'The princely man learns truth, and then he begins to love his fellowmen.'

"The examiner, in setting this subject, wished to get the opinion of the 500 scholars before him as to how he should deal with a practical question that was troubling him in the district over which he ruled. Gambling was rife, and clan fights and robbery, and he desired some suggestion that would help him to deal with these evils.

"The young scholar of twenty took up these three points and treated them in a way that it is safe to say very few of his fellow students dreamt of adopting. Gambling, he said, could easily be suppressed were the officials only in earnest, and were they and their underlings determined to receive no bribes

from the gamblers. This was plain speaking with a vengeance, and showed great courage in the young man.

"With regard to clan fights, the case was more difficult. Disputes and quarrels were inevitable, but in order to meet this difficulty he would suggest that conciliation boards should be established in the district, similar to that of The Hague in Europe, to which cases difficult of settlement should be referred. Their decision should be final, and thus recourse to arms would be rendered unnecessary.

"Robbery was a question still more difficult to deal with, but he suggested that one way of meeting it would be for the mandarins to insist upon it that all long-time prisoners should be taught a trade while they were serving their sentences, so that when their time was up they would not be thrown back upon their old lives, but would have a trade at their finger ends that would qualify them to lead an honest life, if they desired to do so.

"The examiner must have rubbed his eyes as he read the production of this young scholar, for no such thoughts had ever entered the minds of the rulers of this country. He was evidently deeply impressed with them, for he promptly marked his paper first, thus putting this young lad at the head of the 500.

"The text for the final paper was taken out of one of the Four Sacred Books, and was: 'The men of Che made presents of young women.'

"This referred to an episode that took place during the life of Confucius. At that time the great teacher was living in the small kingdom of Loo, and his teachings, which had been accepted by its ruler, had so transformed it that it had grown in strength and prosperity. The men of the neighboring kingdom of Che

were jealous of this, and feared that in time Loo would become so powerful as to endanger their prestige and liberties. They knew they could accomplish nothing so long as Confucius maintained his influence at the Court. They accordingly devised a scheme by which they hoped to get rid of the sage.

"They sent the Prince a present of eighty beautiful women and 120 magnificent horses. The presents were accepted, and from henceforth the teachings of Confucius were utterly neglected. Before long the great teacher, finding his presence unacceptable in Loo, began his weary wanderings in other kingdoms, that lasted for thirteen years, and only ended with his death.

"In dealing with this subject the young scholar laid down and enunciated a general principle that he held was applicable to all nations, and which would make the Chinese look with more kindly eyes on all other nations outside of themselves. It was this: Let a nation cultivate virtue and then it need never be afraid of any other power. An unscrupulous kingdom, no matter how strong, is never to be feared, for it contains the seeds of weakness within it that will ensure its own destruction. On the other hand, an empire that is dominated by goodness need never be feared, no matter how powerful it may be, for love is the controlling force in it. He closed by recommending that China should become pure and virtuous, and she would then become impervious to all the attacks that might be made upon her from outside.

"'What are you going to do with your son,' I asked the father, 'now that he has got his degree and passed with such honors?'

"'He is going to continue his studies,' he replied, 'and is preparing himself for

the next higher examination. There are going to be great changes in China, and Christian scholars will be needed by and by to become mandarins. I want my son to be ready that when the time comes he may play his part as a Christian in the government of his country.'”

Surely such an incident ought to encourage the missionaries in China to labor with quite an infinite hopefulness that this simple preaching of the gospel shall soon result in the overthrow of heathenism and the establishment of Christianity in that vast empire. The Lord reigns.

#### A HAPLESS VICTIM.

—The following touching incident is from the pen of Dr. Martin, of Wuchang, China. It appeared in *The Presbyterian* of Philadelphia, and is reprinted in OLIVE TREES in the hope that it may be the means of leading our Church to more earnest effort to save the perishing girls in China.—

Some weeks ago the story of this occurrence was told me by a brother of the hapless victim. Since that date an autograph letter has been put into my hands in which she takes leave of her mother and family. I now translate it for the readers of *The Presbyterian*, not merely as a touching document, but as a paper that throws a sombre light on more than one side of Chinese life. Just a word by way of preface to make it more intelligible.

Among my earliest acquaintance at this place was a young man—the son of a general, who is in command of a camp some hundred miles away. The gifted girl was his sister, and he arranged to have her betrothed to the son of a high mandarin, his friend. The match was agreed to by the parents on both sides; but last spring the father of the youth

met with what he thought to be a better alliance, and he pledged the hand of his son to the daughter of an official in a distant province, thinking—if he thought at all—that the young lady first engaged might be induced to take a secondary place. The youth submitted, but the high spirited girl had recourse to what the Chinese look on as the last remedy.

If the Chinese would only accept the gospel of Christ, it would put an end to this wretched polygamy, and diminish such cases of suicide. The reader will not fail to notice the shadowy belief in a life to come.

Again it strikes us as strange that a lady who had never seen the face of her suitor (not lover) should resort to such a desperate act as suicide. Here follows the sad epistle:

“To My Mother.”

“I have grown to womanhood by your side, and seldom have I been out of your presence. At seven I learned to write, and no day has passed without the writing of a few lines. In the next three years I finished the reading of the classics. In five years more, in compliance with your wishes, I made myself proficient in music, drawing and chess-playing.

“Though not a walking library, I can make verses as well as do needlework, and I can play on the harp. Old and young admired my talents and called me the ‘Scholar of the family.’ Gifted as I was, I had to be shut up in the women’s apartments, where I could do nothing for the peace of the Empire, and very little for the luster of my family. I pined in impatience, inexpressed except to the Blue Above. Why did not Heaven make me a Minister of State, instead of that useless thing—a clever girl. Storks know how to feed their parents, and lambs go on their knees to suck, but to

my lasting shame, I can make no return for the care of Father and Mother. Three of us are your own children, and I have seven brothers; but they are not the sons of our mother. They have, in fact, shown their alienation long since.

"Now a word about Wu Chuang. My brother felt that he would some day be a great officer. My mother regarded him as a rare match. My father at his distant post, was filled with joy on hearing of our engagement. Breaking his engagement Wu Chuang concealed his intentions for a long time; and then he pled the command of his father by way of excuse. What kind of heart and what sort of a principle can he profess!

"I have sworn that I will carry my maiden name to the grave, for I set store by a good name, which he makes light of. On our side the blunder is irretrievable, yet I prefer that our separation should be by his act rather than by mine. In our previous birth we were not united; and in this life we are driven apart; so that even the gods cannot avert my doom. I am dying on his account. May he live to old age. The knowledge of his happiness would bring me comfort, even among the shades.

"I beg you, my mother, not to sorrow overmuch after my death. Should your health suffer through grief for me, I could not be at rest even in my grave.

"Meeting and parting make the sum of human life. Mr. Chuang is a man of culture. If he has any conscience, he must reproach himself. I have never seen his face, and now in my early youth (at 19) I go to the world of darkness. Who knows whether we shall not meet in some future state!

"To father and mother who have loved me so tenderly, I must now say adieu. To-morrow I shall be in the land of Spirits. If we meet, it will be in dreams.

With falling tears I write a last farewell.

"Written on the second of the second Moon (February 28, 1903), by lamp-light, near midnight."

June 30, 1903.

#### OUR COVENANT ENGAGEMENTS.

A vow is a solemn promise to do something. A religious vow is a solemn promise to God that we will perform some duty which is commanded in His Word and which we were under obligation to do. It is impossible to vow to do more than God has commanded, for if we do all we are perfect, and there is no such thing as getting beyond perfection. A vow is ours as it recognizes our obligation to God and gives our pledge to perform it. "I'll pay my vows now to the Lord, before His people all, which my lips uttered my mouth spake, when trouble on me lay." A vow is God's, inasmuch as it recognizes the divine authority and submits to the divine will. "Thy vows are upon me, O God." A vow becomes an oath when the believer lifts his hand and swears in the great name of God that he will pay it. A vow becomes a covenant when the believer by faith appropriates the promises of God's holy Word accompanying His authoritative commands. A vow becomes a public social covenant when an organic people, either Church or State, enter into a mutual solemn engagement to do God's will and appropriate His great and precious promises. The Reformed Presbyterian Church occupies this position. "We ministers, elders, deacons and members of the Reformed Presbyterian Church in North America, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the Lord our God," are the opening words of the bond of our covenant.

1. As a Church we have entered into the marriage covenant with the Lord Jesus



Christ, our Head and Husband. "Thy maker is thy husband, the Lord of hosts is His name." "As a young man marrieth a virgin, so shall thy sons marry thee; as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

There is no such intimate, mysterious, and indissoluble union known among men as the marriage relation. Brothers may walk together for a while and seem parts of each other. But different tastes, occupations, and accidental circumstances will presently separate them and they drift apart. They enter different fields of labor, pursue different callings, and form different relationships. Father and son, mother and child may seem to be parts of each other; but at length the son leaves his father and mother and cleaves to his wife, and the daughter forgets her father's house and is joined to her husband, and they twain shall be one flesh. Human legislation has too often sundered these sacred bonds and made separation of man and wife all too easy. But in the original constitution of the family, husband and wife were made one flesh. Divorce is a surgical operation justifiable only when one of the members is so diseased that the life of the whole is endangered. When Adam saw Eve, who had been made from his rib and who clung to his side, he said: "She is now bone of my bone and flesh of my flesh." This mystery baffled Jewish commentators from the time Moses wrote the record of it in Genesis until Paul wrote his letters from Rome. And hence the apostle wrote to the Ephesians: "The mystery is great. But for my part, I refer it to the mystical union between Christ and His Church. The union is such that they are identical. Her sins are His. His righteousness is hers. Her children are His children. Her members are His members. "We are members of His body, of His flesh and His bones; the

fulness of Him that filleth all in all." There is no such identity between any other father and son as exists between God the Father and God the Son. And this is the form of our union with Christ. "I and My Father are one." "That they all may be one, as Thou, Father, art in Me and I in Thee, that they may be one in Us." The marriage union is not constituted in the act of loving, although that is essential to its existence; nor in their fellowship during the period of courtship, although that is the result of their love. But the union is established when they enter into the divine institution of the marriage covenant and publicly seal their vows to be for each other until God shall separate them by death. So the marriage union between Christ and His Church is not constituted in the act of believing by the individual which is signified and sealed in the ordinance of baptism, nor in the act of appropriating faith which is set forth in the sacrament of the Lord's Supper. But it is consummated in the act of public covenanting. When Moses read the law to Israel at Sinai and the people said, "All that the Lord hath said will we do and be obedient," he sprinkled the blood upon them and said: "Behold the blood of the covenant which the Lord maketh with you this day." Israel became then a Covenanter Church. That Church was married to God. The Apostle Paul joined the Corinthian Church in marriage to Christ. "I have espoused thee to one husband, that I may present thee a chaste virgin to Christ." And in entering into a public social covenant the marriage union was completed. "And this they did, not as we had hoped, but gave themselves first unto the Lord, and unto us by the will of God." This marriage union is accompanied by special privileges. The bride bears the name of her husband henceforth. The name of our

Husband is "The Lord our Righteousness." "And this is the name wherewith she shall be called, the Lord our Righteousness." Before the marriage union the spouse enjoyed occasional visits from her Beloved. But the mountains of Bethel often separated Him from her and made her long for His return. Now, however, He dwells with her. "This is My rest, here still I'll stay, for I do like it well," says Christ. "I found him whom my soul loveth; I held him and would not let him go, until I brought him into my mother's house, into the chamber of her that conceived me."

The presence of Christ by His Spirit, enlightening, comforting, strengthening, counseling, directing, is the unspeakable joy of the Church. He is present in her courts, giving harmony and efficiency; in her assemblies, renewing and sanctifying the worshippers; in her ministry, clothing them with the power of God and the wisdom of God, in proclaiming His great salvation; and in her members, giving them the victory of faith. "And they overcame by the blood of the Lamb and by the word of their testimony." A waiting and praying discipleship in Jerusalem received the Holy Ghost on the day of Pentecost, and Peter's first sermon resulted in 3,000 conversions. This divine presence of the Spirit resulted in 500 conversions by the preaching of Livingstone at the Kirk of Shotts on the Monday after their sacramental feast. This gave the Church of Scotland her Guthries, Camerons, Warristons, Renwicks and Rutherfords. After the marriage covenant of 1638 the Church was inexpressibly dear to her Lord. "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." "The King is held in the galleries."

This marriage union involves duties

and responsibilities. "He is thy Lord, worship thou Him." No crowned Pontiff or mitred priest is to share the honors of her husband. Is He reproached? She bears His reproach. Is He crucified? She takes up His cross and follows Him. Does He go without the camp? She follows Him without the camp. Does He go into the wilderness? She is found in the wilderness leaning upon the arm of her beloved. It is hers to bring forth the man-child, to nourish and train a pious, patriotic, intelligent, freedom-loving people, who will scorn every compromise of the truth, and stand with the Lamb on Mount Zion clothed in white. "And they shall walk with Me in white, for they are worthy."

The attention of the world is directed to-day to the seven-hilled city on the Tiber. The crowning of the new Pope makes Rome the cynosure of all nations. And when we read of the pomp and ceremony, surpassing that of the coronation of King Edward VII. of Great Britain, and the red robes, red caps, red stockings, red slippers of the cardinals, we cannot help thinking of "the scarlet colored beast" of Revelation, and the great whore sitting on the beast. And when we read of all nations and governments striving to surpass each other in paying their respects to the new Pontiff, Pius X., and the United States claiming to be the first and most profuse in paying homage to this self-made vice-regent of Christ upon earth, we think of "the mother of harlots, having in her hand a cup, full of the wine of her fornication, with which she makes the nations drunk," for they are drunk to madness in their desire to honor the Papaey. Over against this we see the Reformed Presbyterian Church of America, in marriage union with the Lord Jesus Christ, standing as the faithful and true witness against this daring apostasy. We

go back thirty-two years. In 1871 our Church entered into this marriage union with the Redeemer. Yonder on the Tiber strange things were occurring. The Franco-Prussian war had compelled Napoleon III. to withdraw his troops from Rome. Victor Emmanuel entered the city. The Pope, Pius IX., retired to the Vatican, stripped of his temporal power and designated himself "the prisoner of the Vatican." The dogma of "Papal Infallibility" had been promulgated only a little before. And her judgment had come. Now we turn to Revelation, 19th chapter, and read that, coincident with the judgment of the great whore, when the beast and the false prophet were cast alive into the lake of fire, the marriage of the Lamb and His Church took place. "Rejoice and be exceeding glad; for the marriage of the Lamb is come and His wife hath made herself ready." When the book of the Chronicles was read before King Ahasuerus, it was found recorded that Mordecai had saved the King's life. Mordecai was crowned and Haman was hanged on his own gallows. When the future Chronicles are read it will be found written that the Covenant Church was loyal to her Head and Husband during the apostasy. She will be crowned and the Antichrist will perish forever.

2. As a holy nation, a peculiar people, we have sworn allegiance to Christ the King. No man can divest himself of his relations and obligations to civil society, and no nation or individual can annul their relations and obligations to the throne of God. The first covenant transaction that God entered into with man was made with him as a member of civil society. The covenant of works was not made with Adam as an individual, for it affected a race. It was not made with him as an ecclesiastic, for the Church was

neither needed nor constituted until after the fall. But this first covenant transaction constituted the State, and made Adam the head of it. "Have dominion" was God's grant of authority. And Adam's perfect obedience to God was the condition of exercising this authority. But Adam sinned. The scepter fell from his hand, and Satan seized it and has ever since usurped this dominion. He is the god of this world. The whole world lieth in the wicked one. But it was not God's design that a fallen angel should have dominion. He meant that a perfect man should rule this world. Accordingly the new man Christ Jesus, the second Adam, was sent. He obeyed the holy and just and good law of God. He endured the penalty of the broken law. Because He became obedient unto death, even the death of the cross, God highly exalted Him, and gave Him a name that is above every name. Jesus Christ, the perfect man, rules the nations. He has revealed His law in a threefold form. First, law absolute, the will of God over the creature. It consists of precept and penalty. Under this law the holy angels kept their first estate and the fallen angels were punished. Under this law Adam was created. Second, law economical or law in a covenant form. This differs in two respects from law absolute; first, in that the consent of the creature was secured before it was binding; second, in that a promise of life was added for its observance. This was the form of law under which our first parents were placed. But they transgressed. In that they forfeited the promise of life, incurred the penalty of death, lost ability to keep the law, and even the knowledge of the law. This is the position of the race ever since. Man had perished as the fallen angels, had there been no intervention. But ere man sinned the Mediator appeared in the Gar-

den and set up His Kingdom of grace. Third, law mediatorial. At Sinai the Redeemer appeared and proclaimed His law with His own voice amid the flame and smoke of the quaking mountain, to indicate its majesty and authority, and wrote it with His own finger on two tables of stone, to indicate its perpetuity. This He gave to the Jewish nation as their constitution. When Moses came down from the mount and saw the golden calf, he dashed the tables to pieces, to indicate that the law, as a covenant of works, had been broken. But God directed him to hew out two other tables of stone, and God reproduced the ten commandments with His own finger, and directed that they be placed in the ark, under the mercy seat, as a rule of life in the hands of the Mediator. The Lord Jesus Christ is the Mediator. The moral law has been placed in His hands as its administrator. We are not without law to God, but under law to Christ. The nations, as moral beings, are under this moral law, in the hands of Christ their King. He proposed this law to the nation of Israel, the organic people, at Sinai. They accepted it. The government of the nation was set up by divine appointment. Their civil government was the ordinance of God. The organic people, having accepted of the moral law as their constitution, gave it to the government as their letter of instruction, directing how the government should carry out the nation's will. The government applied the law to the individual citizens by statutes. So that statutory law is constitutional law unraveled; and constitutional law is the moral law unraveled; and the moral law is Jesus Christ unraveled or translated into life; and Jesus Christ is God unraveled and revealed in the flesh; and God is all in all. Here is a golden cord binding individual citizens, the government,

and the organic people to Christ's throne. You who delight in philosophy, consider this! Here is a height and depth of truth worthy of your life study. The nation of Scotland entered into a public social covenant in 1638. The National Covenant of Scotland was the nation's constitution. The three kingdoms of Scotland, England and Ireland entered into a solemn treaty with God and each other to maintain Christ's authority as Head of the Church and King of nations. The Solemn League and Covenant became the Magna Charta of the three kingdoms in 1643. And the land was married. This grand temple was overthrown in the Revolution Settlement of 1688. But its rubbish is dear to the saints. And a few faithful witnesses still testify to these glorious principles which will one day be the salvation of the nations.

Many Covenanters removed to America, and cast in their lot with the colonists. They recognized the binding obligations of the covenants of their fathers in so far as they were not peculiar to the British Isles, but applicable in all lands. They fought with Washington for the independence of America. They were a loyal people, ready to serve their country. They fought with the boys in blue in the Civil War that resulted in freeing the slaves. They are public-spirited, patriotic, God-fearing citizens. But when this people framed and adopted a Constitution expressing the organic and authoritative will of the people, and omitted all reference to Messiah the Prince, the Covenanters refused to accept it. It clothes the people with the prerogatives that belong solely to Christ. In the preamble the people say they adopt this Constitution to "form a more perfect union." But who can unite a divided people but the Prince of Peace? "To establish justice." Who can do this for any land except Jesus the

Just One? "To insure domestic tranquillity." Who can do this except His Spirit of love who subdues the people to the obedience of Christ? "To provide for the common defense." Who can defend us from our foes if He withdraw, as He did from Israel, when they violated their covenant with Him, and the enemy came in like a flood? "To promote the general welfare." Who can give harvests and create business prosperity if He withhold His blessing and let loose His judgments upon us? "To secure the blessings of liberty to ourselves and our posterity." Who can secure these if we forsake His royal law of liberty and refuse to recognize that freedom is obedience to His perfect law? The ends for which our national charter was adopted are all found in Him alone. The people have usurped His prerogatives. Moreover, the Constitution prescribes an oath for the President which omits the name of God, and it makes the enemies of Christ eligible to office on a par with His friends. These things Covenanters would not accept. "Israel hath cast off the thing that is good: the enemy shall pursue him. They have set up kings, but not by Me; they have made them princes and I knew it not; of their silver and their gold they have made them idols, that they may be cut off." This people have joined the nations of the world in raging and imagining a vain thing, that they could cut off the bands of the divine authority and break the cords of the divine law. Covenanters separate from the political body which has accepted of authority under this Constitution, and enter their protest against the daring sin. "He that in heaven sits shall laugh, the Lord shall scorn them all; then shall He speak to them in wrath, in rage He vex them shall." Covenanters stand with their King on His holy hill of Zion. They de-

mand of this nation that Christ the King be recognized and His revealed will be accepted. This nation has Jesus Christ on its hands, as certainly as the Jewish nation, when Pilate said: "What shall be done with your King?" If this nation accept Him she will be promoted to honor. If she reject Him, she will be broken in pieces. "Now, therefore, kings be wise; be taught, ye judges of the earth: serve God in fear, and see that ye join trembling with your mirth: kiss ye the Son, lest in His ire ye perish from the way, if once His wrath begins to burn. Blessed all that on Him stay." In 1776 there were forty-six earnest men in Independence Hall, Philadelphia, who signed the Bill of Rights and pledged their lives, their fortunes, and their sacred honor in its defense. In 1871 there were 144 earnest men in Pittsburgh who signed and swore the American covenant, solemnly pledging their lives, their fortunes, and their sacred honor in defense of the crown rights and royal prerogatives of the King of kings. "Lo, the people shall dwell alone and shall not be reckoned among the nations." "For the Lord his God was with him, and the shout of a King was among them." "His King shall be higher than Agag, and His Kingdom shall be exalted." "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." In the time of Ahab's great apostasy, Elijah thought he stood alone for the covenant God of Israel. But God had reserved to Himself 7,000 men who had not bowed the knee to Baal, and whose lips had not kissed His image. There are in America 10,000 Covenanters who will not bow to our political Baal, and whose lips do not kiss his image in this land. They wait for the promise. "The kingdom and the dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the

Most High, whose kingdom is an everlasting kingdom, and whose dominion shall have no end."

3. As soldiers of the cross we have taken the oath of allegiance to Christ, "the Captain of our salvation." The crisis of nations is at hand. "If thou hast run with the footmen and they wearied thee, then how wilt thou contend with horses? And if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swellings of Jordan?" The nation of the United States is in peril. Our policy in the Philippines, treating the Filipinos as an inferior and subject people, has set the fashion. We exclude Chinamen from our borders, and yet compel China to keep an open door for our rum and opium traffic. In 1866 we adopted the Fourteenth and Fifteenth Amendments to our Constitution, giving the black race freedom and the elective franchise. But the Gulf States repudiated these amendments, and began lynching and burning negroes. This mad spirit spread northward at the rate of a tier of States a year, until all but four States have had their lynchings. Lecturers on the platform, preachers in their pulpits, editors in their papers openly advocate lynching. Mob-law is sweeping our country, and both North and South have abandoned the colored citizens to their fate. Closely allied to this is our labor conflict. Labor unions seek to have the mastery. Capital is concentrated in trusts and syndicates. Labor unions are arrayed against trusts and syndicates. Each is determined to force the other to the wall. It is an internecine war, fell and destructive. Who can predict the outcome? But the tap-root of all this evil is the secularism that our nation has incorporated in her fundamental law. This secular tree grows nothing but apples of Sodom. The Covenanter wit-

nesses demand that it be cut down. Why lumbereth it the ground? In the East events run speedily. The Czar has ordered his fleet from the Black Sea to the Bosphorus. It will no more go back than his troops will evacuate Manchuria. He will have Constantinople. The Bulgarians have petitioned the Powers of Europe to wipe Turkey from the map of Europe. "The old sick man" seems to be ready to die.\* That seems to accomplish the events of the sixth vial of the Apocalypse, drying up the river Euphrates. The object stated is: "That the way of the kings of the East may be made manifest." Is it not remarkable that the center of international interest has been transferred from the Mediterranean to the Yellow Sea? During the past four years the eyes of all nations have been turned toward the east coast of China. "The way of the kings of the East is made manifest." And then the seer of Patmos sees three unclean spirits like frogs coming up, one out of the mouth of the dragon, one out of the mouth of the beast, and one out of the mouth of the false prophet. The dragon is Satan. Atheism, infidelity, and godlessness come from him. They are in evidence everywhere. The beast is the Papacy. The Jesuits come from the hierarchy. They are in all lands. Our municipal, State, and national officials are waiting to find their pleasure, and ready to do it. They never were more powerful in the counsels of nations. The false prophet is corrupt forms of worship. Mormonism, Spiritualism, Christian Science, Dowicium, secret lodges and Papal delusions are from this source. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world,

\* *OLIVE TREES* publishes this article as written, but disclaims any sympathy with its interpretation of the Revelation.

to gather them to the battle of that great day of God Almighty." This is our present situation. There is a duty peculiar to the hour. An Eastern traveler lies down on the ground at night and covers himself with his outer garment or cloak. A thief comes by and steals his cloak. The next day he walks naked. A soldier on duty who sleeps and loses his cloak comes into camp the next day in shame, without his garment. God's people are now on duty. Those who sleep will lose their garment. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." But the battle hastens. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

4. As witnesses for Christ we have taken the oath to be faithful and true. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth." The two witnesses\* are a few faithful Christians who stand together for the application of God's Word to the divine ordinances of Church and State. They are two, that is, a few. They

\* *The two witnesses are not men, but simply the testimony of the Church to the priestly character and kingly prerogatives of Jesus Christ.*

are to continue during the period of Antichrist, that is, 1,260 years. Their slaying seems to precede the fall of Antichrist. The silencing of the testimony of the witnesses seems to be Satan's policy now. It may be the Covenanters will lose their organization as the Caldees did from the close of the thirteenth century to the beginning of the sixteenth century in Scotland. Their testimony is to be suppressed three years and a half—only a brief period. Then their resurrection and exaltation to heaven takes place. The new heavens and the new earth appear after the fall of Antichrist by the judgments of the seventh seal. The time is at hand. Dr. A. M. Milligan, in his discourse before Synod at the time of the covenanting in 1871, rallied the witnessing forces: "Bride of Christ! Here is your marriage certificate! Children of the Church! You need no more ask for the bill of your mother's divorcement! She has returned to her first love. Citizens of Zion! Here is your Declaration of Independence! Soldiers of the cross! Here is your muster roll, inscribed with the names of the good soldiers of the cross! Witnesses for Christ! Here is your testimony given under oath!"

J. M. FOSTER.

*Boston, Mass.*

Thousands of men breathe, move, and live—pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world, and none were blessed by them; none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke, could be recalled; and so they perished, their light went out in darkness, and they were not remembered more than the insects of yesterday.

Will you thus live and die, O man immortal? *Live for something.* Do good and leave behind you a monument of virtue that the storms of time can never destroy. *Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year,* and you will never be forgotten. No! Your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. They will shine as brightly on the earth as the stars of heaven.

—*Dr. Chalmers.*

## EDITORIAL NOTES.

—All subscribers in arrears for 1902 and 1903 should remit, if possible, before the close of this year. Address

R. M. SOMMERVILLE,  
327 West 56th Street,  
New York.

—Some months ago we had almost decided to discontinue OLIVE TREES at the close of this year. But recent letters from the Missions have encouraged us to reconsider the matter. And there are other indications that we ought not to act with too great haste. At the close of the morning service in Thirty-ninth Street Church, New York, the first Sabbath of September, a man whose face we did not recognize, a brother from one of the churches in Western Pennsylvania, who was in the city on business, said, after he had given us his name: "You must not give up OLIVE TREES." He had more to say that was very helpful, but this was his first salute. What bird of the air had carried our thoughts to him we cannot tell, but his words gave us pause. If the friends of Missions wish us to continue sending into their homes missionary news and articles on missionary topics in this form, we are not unwilling to give time and strength and some money, too, to help on a cause that seems to be growing dearer to the Church every day. And we claim their hearty support in this enterprise.

—The summer is over and no minister has offered his services for the Syrian Mission. At Mersina, in Asia Minor, Rev. R. J. Dodds is bearing a very heavy burden, and sooner or later his health must give way under the pressure. He is doing more than should be asked of one man, and yet much has to be left undone

simply for the want of time and strength. There are some young men in the ministry of the Reformed Presbyterian Church whose hearts are in the foreign field, but they have not the physical vigor necessary for its toils and privations. There are others, talented and earnest, but mistaken in their conception of responsibility, who are laboring at home with great diligence and self-denial for the most meagre visible results. The same energy expended in some heathen country would reveal results that would make their lives a perpetual joy. What is needed in their case is a desire to go. Then the Lord will no longer call in vain for messengers to bear the gospel to dying men and women for whom He shed His precious blood. If there were twenty out of a hundred ministers in the foreign field, instead of six, we believe that the home Church would soon show the wisdom of such a distribution of labor in an increased membership and more marked efficiency in every department of its work.

The young women of the Church should also bear in mind that some one is needed to take charge of the boys' school in Mersina. It should not be difficult to reach a decision in a matter so closely identified with the glory of our Lord.

—Attention is called to the discourse with which this number opens. Listen to the way in which Dr. J. Maude George introduced it to our notice: "Last Sabbath we had a missionary prayer meeting—the few of us who are in Tak Hing at present—and read aloud a sermon of Rev. A. I. Robb's on the Great Commission. Mr. Robb preached this sermon at Denison before he was sent to China the first time, and a United Presbyterian minister in-



sisted upon his giving him the manuscript for publication. It was printed in their church paper at that time, and a copy was sent to Mrs. Robb, who showed it to me. It is a masterful presentation of the subject. I think it would do great good if it were printed in OLIVE TREES, and after that given to the Publication Department of the Student Volunteers, or some such agency, to be distributed all over the Christian Church." In a subsequent letter, which accompanied the manuscript, Dr. George adds: "Mr. Robb has given me the manuscript of the sermon to which I referred. He says I may do as I like with it, and so I send it to you first. After you have printed it in OLIVE TREES—if you do, and I think you will—you may think of some other plan for giving it to others."

—In a letter dated August 3, 1903, Mrs. Ann Richards, of Hebron, Indiana, writes: "I have been reading OLIVE TREES for some time and see so much need of money that I thought I would try to send you a little, to go where you think it most needed." Mrs. Richards is the only representative of Lake Eliza Congregations. Some moved away and others died or were received into the fellowship of other denominations. "I could not see my way clear," she says, "to go into another Church, and so I stand alone." Her contribution of six dollars is very acceptable, and has been passed on to Treasurer Miller for the Foreign Missions.

—At a recent meeting the Colorado Presbytery decided to become responsible for the salary of a female medical missionary in the foreign field, and has requested the Board to nominate its representative.

—Through the courtesy of Mrs. S. M.

Orr, we are able to give our readers a report of the farewell reception at the Reformed Presbyterian Church, Sandusky Street, Allegheny, Pa., Sept. 10, 1903, in honor of Drs. Kate and Jean McBurney, who will leave America for China Nov. 2, as our chosen representatives in that empire. The audience room was crowded with friends and wellwishers, many being present from outlying towns in Allegheny and Beaver Counties. In the necessary absence of the pastor, Dr. W. J. Coleman, attending a meeting of the Psalmody Revision Committee, at Lake George, N. Y., Prof. D. B. Willson, D.D., of the Theological Seminary, presided. Excellent addresses were made by many friends, evincing a deep interest in the missionaries and the work to which they have consecrated their life-energies. A very impressive and beautiful feature of the exercises was the presentation of a large silk American flag by Robert and Caroline, son and daughter of Mr. and Mrs. Wm. Sloan, of North Avenue. Dr. Willson, in a few well-chosen words, expressed their sentiments to the missionaries, the children nodding assent at each sentence. Then Miss Helen Porter, in the name of the Allegheny Mission Band, presented them with a beautiful blue banner, inscribed "For Christ's Crown and Covenant." At the request of Dr. Kate McBurney, Miss Porter's speech is given in full that all may have the privilege of reading it: "Doctors McBurney, to the men of the East you carry good tidings of great joy. They will find the Lord, not in a manger, but seated on the throne of sovereign judgment, ruling and defending His covenant people.

"The Allegheny Mission Band would extend greetings and present this blue banner, assuring you that, as you bear it into strange lands, you will be followed with our best wishes and earnest prayers."

On behalf of the managers of the Aged People's Home, Mrs. J. T. Morton presented Dr. Jean McBurney with a case containing one dozen teaspoons, the doctor having always shown great kindness to the inmates, giving her professional services whenever called upon without any remuneration.

A very suitable close to a most attractive service was the response of Dr. Kate McBurney. Speaking both for her sister and herself, she made an especial appeal to all to engage in Mission work and hoped to meet the thirty-eight that are yet needed in China from among those present.

—OLIVE TREES will mail a Map of the Mission Fields of the Reformed Presbyterian Church to any one who wishes a copy for himself or his family for \$1, with 13 cents for postage. This offer is made only to individuals, not to schools or societies. One dollar is exactly half the original cost of producing a map, and the reduction is made for the benefit of the children at home. Ask Dr. Kate McBurney how this map is used in the Indian Mission, and she will bear witness to its educative value from observation and experience. The Indian boys and girls know more about the location of our mission schools at the head of the Mediterranean Sea and about the missionaries there than do many of the children born and brought up in the Church.

—A bargain-counter sale of religious literature is offered at the office of OLIVE TREES, 327 West 56th Street, New York :

The Covenanter, Ireland, '31-'33, three volumes, \$2.

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The Covenanter, Ireland, '57-'72, except '67, nine volumes, \$7.

Reformed Presbyterian Witness, Scotland, '66-'70, two volumes, \$1.50.

Covenanter, America, '47-'52, '58, '60, '61, '64, six volumes, \$5.

Reformed Presbyterian and Covenanter, '67-'72, three volumes, \$3.

Fourteen Volumes of Lectures and Sermons preached at synods, ordinations and on special occasions by eminent ministers in Britain and America, \$14.

The binding of these books is not new and fresh, but necessarily shelf-worn, as the age and reduced rates indicate, but the contents are in good condition.

A fine edition of Smith's Dictionary of the Bible, three volumes, bound in morocco, \$6.

Turretini Institutiones Theologiae, four volumes, bound in hogskin, the 1734 edition, with red-and-black letter title-page, a very fine copy, clean and perfect as when it came from the hands of the publisher, \$10. Perhaps there is some bibliophile or bibliomaniac in the Covenanter Church who would like to have this book.

All orders should be accompanied with cash, and the purchaser must pay freight or expressage at his end of the line.

The church was artistically decorated, and after the formal exercises, luncheon was served in the Lecture Room. Miss May Wilson, soon to go to Selma, Ala., as a missionary to the Freedmen, was also present as a guest of honor.

—We are glad to be able to present the readers of OLIVE TREES with pictures of Drs. Kate and Jean McBurney, missionary representatives of the Reformed Presbyterian Church, now on the way to China. If sufficient orders are received, copies on plate paper and suitable for framing will be mailed to any address for 25 cents each.

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